

SPECIAL FEATURES OF THIS ISSUE:

Series of the Book of Revelation.—Koreshan Methods of Interpretation.—Conquest of Environment.—Secret of the Living Stone.—Times of Ignorance.—Modern Reform Movements.—Editorials.

THE FLAMING SWORD

September 28, 1900.

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In Editorial Perspective, Editorial Discus-
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News, etc.

Prof. U. G. Morrow.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Book of Revelation.

Part II.

Principles Necessary to Interpretation of the Apocalypse; the Cross of the Christ and His Career in the Hells; the Channels of Divine Descent Through the Age

ST. JOHN'S REVELATION can only be understood through a knowledge of the character of John in his relation to the Lord Jesus, as one of the channels of the divine descent through the Christian dispensation. It was in the order of law and the purpose of the Lord to communicate his life to the world. John, James, and Peter constituted the three primary receptacles of the Lord's descent into the church. It must be constantly borne in mind that the animal life of God, his descending life, was to pass down through the church and age to the consummation of the church and the fulfilment of its fruition.

Through the function of his theocrasis, the Lord both ascended and descended. The spirit of ascent was the spirit of the man, the God-man; the spirit of descent was the spirit of the animal (beast)—God's animal life. The Lord ascended into the spiritual, not the physical, heavens. He went up bodily, but in his ascent his body dissolved and was converted to spirit. The Holy Spirit was the substance of the Lord's body. This passed into the church through absorption. The reception of the Holy Spirit by the church was the appropriation of the flesh and blood of the Lord, hence the implantation of the Word or Seed of God; for Jesus was the promised Seed, and the Holy Ghost was the seminal essence or fluid of Deity. It was by this process that God in Jesus the Christ, the Lord, imparted himself to the church through the channels of John, James, and Peter.

In the light of this doctrine, call to notice the facts regarding the experience of these three Apostles on the Mount of Transfiguration. The three were in the mountain with the Lord when he was transfigured; they saw the innermost, the inner, and the outer degrees of the Lord's life. They were the three tabernacles of the Lord's ultimate absorption, and Peter exclaimed: "Let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said." Peter was impulsed to declare a deeper truth than he knew. They were the three tabernacles into whom the Lord was to be absorbed, but they did not know it except in part.

John was the receptacle and embodiment of the Lord's celestial degree, that is, of love and wisdom; James was the receptacle of his spiritual degree, and Peter of his natural degree; namely, truth and good. When the Lord passed out, after his resurrection from the tomb of Joseph, he passed into these three Apostles as Holy Spirit. From this absorption He began his descent through the hells of human progress—from generation to generation—in the church, and all the visions of John were the conditions of the Lord in the church, assumed through his crucifixion in Sodom and Egypt (in the church), where our Lord, as the two Witnesses, lay dead in the streets of the great city, and where also, he was crucified. The crucifixion of God with man was typified, merely, on Calvary. The cross of Christ constituted a symbol of that final interblending of the life

of Deity with the spirit of carnal humanity, which must ultimate in the sons of God.

The visual tracings of the processes of evolution and involution, by the prophetic eye of the inspired Dove, embrace all that is included in the life of the Lord, as that life includes the animal of Deity, projected through the church and following its radiations into the lives of the nationalities incorporated with the Christian name. John's revelation is a revelation of the Christ himself, as he unfolds and infolds throughout the changes essential to the development of the harvest, which proceeds directly from his own planting. We must follow the Lord in his descent into the hells of regeneration, if we would understand the mysteries of the books, and of the BOOK OF LIFE.

We would urge the student to become familiar, first, with principles. Study the character of the *law* of the cross; ascertain what the symbol signified; what the perpendicular stick, what the horizontal bar, what the final agony, what the bowing of the head,—what the cross of the Christ as a whole. The perpendicular stick signified man's relation to Deity; the horizontal, man's relation to man; the death upon the cross signified God's entrance into man through the absorption of the Lord's Spirit by the church, thus producing a conjunction of the life of truth and good with the spirit of human evils. It signified the crossing of the divine character with the hells of a fallen humanity. The bowing of the head below the horizontal bar, signified the sinking of the Christ, who was the Head of the church, deep into the hells of human degeneracy. It signified the truth of the saying: "*He was made to be sin*;" for he, the Lord, became the sin of the race.

When wheat is planted in the soil, the virtues of the cereal—in the process of its dissolution, through the influences of light and heat, electricity and magnetism, and the moisture in which are the union of the elements of oxygen and hydrogen, with the oxygen and nitrogen of the atmosphere—commingle with the elements of filth in the soil; these are all disintegrated by a common operation involved in the regeneration or reproduction of the wheat. In the dissolution its spirit is generated. The blade is manifest, and its circulations hold in solution not merely the spirit of the wheat, but the spirit from the destruction of the filth of the soil. The multiplied crop (reproduced, regenerated) is the product of a cross between the virtues of the wheat and the waste or *debris* which has enriched the soil and rendered it fertile. This cross of the spirit of the wheat with the spirit of the richness of the soil, in the filth of its reproductiveness, is a type or symbol of the descent of the Spirit of God, first aggregated in the personality of the Lord, thence disseminated as the Holy Ghost, then received (absorbed) by the filthy soul of the church which the Lord redeems from the mire and the clay.

The Lord God Almighty descended, through the operation of the Holy Spirit (which was the actual substance of the Lord's flesh and blood), into the hells of humanity, and entered into conjunction with the spirit of the hells, the spirit of devils, that through the cross of God with men—who he declared came from beneath, from their father the devil, hence they are devils—devils might be regenerated and become the sons of God. As the wheat cannot multiply itself except through the transformation of the filth of the soil, so God cannot bring forth the sons of God except through the transformation of the devils of hell and their transformation to the offspring of Deity by their regeneration, reproduction. It was for this reason that the Son of God, the Son of man, was first infolded as the product of the generation of the Godhead in and from humanity. It is one of the essential principles of divine and human perpetuity, that humanity—the soil in which the fruit of Divinity is regenerated, reproduced—should bring forth the Son of God, that is, the fulness of the Godhead bodily, as the firstfruits of a new genus or race of men. When the involved product of Divinity is generated, the fruit is manifest for a planting which will multiply into the many sons of God. This doctrine, as founded upon the laws of reproduction found to obtain in Nature, runs through every part of Scripture. Jesus the Lord, as the firstfruit of the perfect genus of immortal beings, dissolved in the presence of his disciples, and was absorbed. This descending absorption began the cross of God (the Lord Jesus) with man. God was planted in the race, and the process of reproduction (regeneration) began, from which the sons of God will be manifest in the harvest, at the end of the age, the definite time appointed by the regular order of development.

John's revelation was a perception of all the changes through which the Lord and the church pass during the period and processes of regeneration. "*And from the seven spirits which are before his throne*," as before stated, signifies that the spiritual overshadowings are from the intellectual degrees of the Deific mind; for all mental light proceeds from the combustion in the brain, of the substance carried to the brain cells through the arterial ramifications and the afferent nerves. The overshadowings of humanity, in the successive order, have come at stated periods through the manifestation of the personal presence. We will give one illustration: The Lord Jesus (who was Jehovah) came to the world in person. In him was God the Father; hence he, Jesus, was the Lord God. After His resurrection from the tomb of Joseph, in the presence of his Apostles, he passed out of sight. Now we state, on the authority of the Lord, that his body was dissolved, converted to Spirit, and the Spirit was absorbed by the church. This constituted the divine overshadowing and baptism. The world (humanity) was never overshadowed by the

Almighty except from his personal presence, and this occurs at intervals, regulated by the certainties of absolute law. No baptism ever came to the world except through the divine personality; and as coming from the throne of God, it implies from the intellectual center. There are two things which unitedly constitute the mind; one of these is the light of the mind, the other is the heat of the mind; one is the intellectual principle, the other is the affectional principle; one is the throne of the mind, the other is the altar of the mind. At the end of the age, that which has appeared successively or consecutively, will appear in simultaneity. There will be seven distinct forms of the church, because there will be seven genera of men belonging to the Melchizedical Order.

"And from Jesus [the] Christ, the faithful witness." The Lord said, I bear witness of myself, and my testimony is true. He also said, the Father who dwelleth in me, beareth witness of me. Note here, that these two testimonies are one in the Lord Jesus the Christ of God. The presence of the Lord in the flesh was the testimony of the personality of Deity; it was the testimony to the fact that the Lord God, Jehovah—Eloah, was and is the man; that he came into the world to regenerate men and transform them from mortality to immortality, and from corruptibility to incorruptibility, making of them the sons of God in fulfilment of the declaration, to as many as believe in his name gives he power to become the sons of God; that is, offspring of Deity. Witness signifies the truth, in corroboration of the testimony of John, who reveals—from God in him—the

principles and doctrines which were in the Lord Jesus as the veritable Logos.

"The first begotten of the dead." This implies that the Lord, the Son of God, when born into the world was the reproduction (reincarnation) of the dead who died during the dispensation preceding his advent. Abraham, the father of the Jewish dispensation, came into conjunction with the Lord in his inner life. This conjunction was to work out the perfection of Abraham, and bring him (Abraham) into the resurrection of life. Abraham was mortal, but he was to become immortal through development. The perfection of his character would require the entire Jewish dispensation, down to the time of Abraham's reincarnation (resurrection), which would take place at the close of the Jewish age. Abraham projected from his own loins, through his posterity, millions of human beings. They were taught to look forward to the coming of the Messiah. This projection of the thought of the Jewish mind forward to such an event, had the influence to focalize the spirit of the Jewish dispensation at the proper time, and upon one point. As thoughts are spiritual entities, that is, spiritual beings, all of the spirits proceeding from the brain and loins of Abraham were either progressing toward the focal point and pole of their reincarnation (resurrection), or they were retrogressing away from that pole. The spirits of all who died during the Jewish age, and who honestly looked forward to the Lord's appearing, were gathered into the Lord's personality and were resurrected in him. He was therefore the first (highest) begotten of the dead past; even Abraham was reincarnated in, and became the Lord.

The Conquest of Environment.

Environment Essential, but not Supreme; Popular Fallacies Concerning Environment as a Factor of Destiny; the Overcomer the Master, not the Creature of Circumstances.

BERTHALDINE, MATRONA.

WE ARE FURNISHED by a correspondent with this statement: "Environment dominates heredity." It expresses a popular belief which is the product of the most dense ignorance of man's origin and destiny, and of the laws operating to produce and reproduce God's image and likeness. Koreshan Science demonstrates the existence of a great First Cause worthy of Deity's most sacred name. This primal Being is the perpetual life-source of the universe, of which it is periodically the involution—for seed-time and harvest continue forever in the economy of the universe. In this First Cause the law of universal being is fulfilled; and from this true Zion it goes forth, operating to express all that has been involved in the Deific manifestation in the seed-time of each great cycle of God's animal life. The great First Cause of every cosmos or age always makes for itself a new name, otherwise it could not be known; for everything in the universe attains a name by which it must become known.

If the Almighty evolves from himself a universe for his environment, he must be—in the most supreme and controlling sense—within it; and if he involves the power, which he necessarily does, of perpetuating and renewing his life, he must be the center of attraction for all the potencies of his environment, and the vortex of their absorption for renewal by evolution. To say that environment dominates heredity, is to declare environment the Deity. Environment is essential to Deity, but it is eternally subordinate in his presence; and man denies his God-origin when he represents himself as the subject of environment. It is the God-begotten man who exclaims: "I can do all things, Christ strengthening me." The Christ—the Anointed, is God's personality or name, which name he makes holy that the ascending personalities of the universe may be vitalized or begotten by his holy Seed, and be born the Gods.

It is written that God, in the processes of evolution, hides himself in the thick darkness, and so far recedes

from the outward personal consciousness of men, that they are said to be without God and without hope in the world. When the divine Spirit has receded to the innermost realms of the invisible and man is bereft and hopeless, he seeks consolation in pantheism and thinks to find God in all things, but chiefly in himself, as an unknown quantity. To make the unknown quantity known and adored, he pays his devotions to environment and surrounds himself with all that can attract to himself and detract from his rivals, and he worships the things which cause him to be worshiped; the only living and true God "is *not* in all his thoughts," but on God's throne is the abomination which makes desolate—namely, supreme selfishness. The Lord God is one—one Man, his image and likeness. He is the inrolled Book of Life, the living Word; and the universal language of his creation constitutes its derivatives. To be a language understood, and eloquent to enlighten, the Logos must be known, confessed, adored, and enthroned as the only living and true God, to whom all hearts are opened, and all thoughts revealed.

The devotees of environment are the children of evil. The children of God love God regardless of their environments, and all things work together for good to them that love Him. "All that the Father hath given me," said the Christ, "are mine, and no one shall pluck them out of my hands." Paul the Apostle, the great master of environment, said:

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Romans viii: 35-39.

Paul was begotten of Jehovah; and the spirit of the heir of the universe determined to reign until all things were subordinated to him whose right it is to reign, as becomes the manifest Father of all kings and kingdoms, all principalities and powers. Not as the manifest Father only must he reign, but also as the manifest Mother, whose potency in the environment of the universe is steadfastly yielded to the Father, that she may be formed to bring forth the heirs of God, joint-heirs of Jesus the Anointed.

It seems strange that man should turn from the only living and true God to the worship of his environment, with its idols of silver and gold. The treasures of darkness, the treasures of environment, belong to the Almighty alone. In the attainment of His own, his begotten are colaborers with him; and through conjunctive unity we are his and He is ours, and all material and spiritual riches are ours richly to enjoy. All the riches of environment are made subject to the law of transmutation, and are finally transformed and revealed, to be found and brought to the feet of Him who was himself transfigured and translated, that he might descend into his environment to inherit and make all things new. All things,—the gold, the silver, the precious

stones,—everything from the outermost to the innermost, must be transformed by a new and applied science of their divine uses. The gold, silver, and gems are all for man's holy temple, for the beautifying of the Holy City, for the crowns of the heirs of God. Supremely, they are for the Overcomer, before whom all crowns are cast, and who, because he is the Overcomer, overrules all the laws of the universe, making them his servants to bring light out of darkness, gain out of loss. "Unless above himself he can erect himself, how mean a thing is man!"

Man is God's environment; and by wrestling with God as Jacob wrestled with the angel of the Lord, exercising all his energies for his blessing, he comes into that degree of conjunctive unity which enables man to say, "God is in this place and I knew it not." Man is ever God's environment; and when God works in the ultimates or outermost confines of his environment to will and to do his good pleasure, he brings the whole man into conjunctive unity with himself, and is manifestly the God-man, the Lord God, the generation of the righteous or law-abiding in whom God dwells. Man and his environment are perpetually interdependent. The God-man declares that he rules the universe, by becoming the involution or fulfilment of all its laws. The demon or degenerate declares himself the creature of his environment, overruled and degraded by the things that work together for the good of the lovers of God. We are all here to become masters of our situations—here to erect ourselves above ourselves into God—a thing made possible because God periodically projects his holy Seed or Holy Spirit into man—into every man in his own order, "Christ the firstfruits, afterwards they that are his at his coming."

Koreshans are people who have reached man's extremity; God was "not in all their thoughts"—they were lost and undone, having lost all true concept of the true God. Because they were lost and knew it, they could be found and restored to the one fold by the voice of the true Shepherd, who, like Elijah of old, could not find God in the great and strong wind of his creation, nor in the earthquake, nor in the fire, but in the still small voice of that indwelling Spirit which ordered his steps—the steps of the Prophet of God. "The steps of a good man [God's man] are ordered of the Lord." This finding of the lost sheep of the House of Israel was the mission of Jehovah; and to accomplish it he entered Peter as the mind or ego of God, that he might make of him a Shepherd to feed his sheep and his lambs when, after long wanderings, they should attain to the realization of their lost condition and again become hungry and thirsty for righteousness—hungry for the Bread of Life, and thirsty for the "pure river of the water of life" which proceeds from the throne of their Father—from the intellect of His apostolic successor and disciple, Peter, the Rock.

This anointed Rock, the Shepherd and Stone of Israel, is the one and only apostolic successor of Jesus the Christ; and being one by conjunctive unity with the Sower, is the Reaper or gatherer of all Israel. To this

apostolic successor the keys of the kingdom of God were given. He was made master of all his future environments, the Man of Destiny, predestined to be the Overcomer and to sit at the right hand of Deity in his throne. To be at the right hand is to be the executor of his power, the ruler of the nations, the Sun of God's righteousness to all who have sat in darkness. As the Executive of the Most High, he will rule the future

destinies of all men, and dominate all their environments by being the perfect Master of their creative forces; for "He that overcometh shall sit with me in my throne, even as I overcame and am set down with my Father in his throne." "He conquers who overcomes himself," is the Koreshan motto. The secret of this victory Koreshanity holds, for KORESH possesses the "white stone" and the new Name of the Victor.

The Secret of the Living Stone.

The Symbols of the Ten Principles of Life; The Destiny of the Rejected Stone; Peter Becomes the True Apostolic Successor, the Great Shepherd and Stone of Israel.

MARY EVERTS DANIELS.

THE SIMPLEST DEFINITION of the word stone, is a concrete mass of mineral or earthy matter. There are, however, precious stones of inestimable value, spoken of as symbolic of sacred principles which obtain in the divine economy. These are referred to by Ezekiel: "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." These were all emblematic of truths that were made practical and clothed in virgin purity—the life of the anointed cherub that covers, baptizes, and vitalizes the race. The words of Ezekiel especially point to Jesus the Christ, who was called the Living Stone, disallowed indeed of men, but chosen of the Lord and precious—chosen as the head-stone of the corner, which shall bind together in indissoluble unity, all who believe in him and confess before men and angels him who is all excellence and beauty, and whose life is a crown of glory.

It is also written, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ." This house or body is Christ mystical; Christ conjoined to his elect—he as the foundation, and those whom he has redeemed as stones built upon him. He is the Living Stone, and they likewise, by union with him, become living stones—he having life in himself, and they deriving life from him. Jesus is called the Living Stone, not because of his glorious resurrection, but because he held within himself all of the principles of life symbolized by the ten precious stones—principles infolded in the Decalogue, which were traced by the finger of God on tables of stone and given to Moses, the Messiah of that age. These laws and principles were engraved on the fleshly tables of the heart of Jesus, and were manifest as principles of immortal life to be transfused into the whole body or building, and to each stone; "Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a temple in the Lord."

As the corner-stones for building are chosen with great care and thoroughly examined by the builder of

any edifice, lest they be full of imperfections, Christ is called the "tried stone." God as the great Builder has tried this Stone and proved him in every way worthy to be set as the foundation of his church. He has been tried by the experiences and discipline of ages—experiences through which he worked out his own salvation; for he was a man among men throughout generations. God has chosen men that they might be tried by the fires of purification. These are in the median line, chosen, as was Abraham, with whom God made a covenant—constituting him a type of that spirit of sacrifice which God would in due time manifest by the sacrifice of his own life in Jesus Christ. Abraham was reëmbodied again and again, till he appeared as David, the shepherd king, of whom God said: "I have found David my servant; with my holy oil have I anointed him. * * Also will I make of him my firstborn, higher than the kings of earth." Abraham, reëmbodied as David, at last came forth as Jesus, the firstborn of God; he was the perfected man, the Word made flesh, "the fulness of the Godhead bodily."

To the Jews, Jesus became "a stone of stumbling and a rock of offense," although expectations of the coming of a Messiah in various degrees of clearness were at that time spread over the world by the political, religious, and intellectual contact of nations. The Persians were looking for their Sosiosch, who should conquer Ahriman and his kingdom of darkness; and Confucius taught his disciples to look for a "holy one," who should come from the West. The heart of every zealous Jew was burning with expectation of a princely Messiah. The literature of the age, even from the time of Isaiah, was completely Messianic. The Jewish Sibylline books, the Psalter of Solomon, the book of Esdras, and "the Targums of Onkolos and Jonathan," with other writings of later Judaism, aroused the nation by prophetic anticipation of a princely deliverer. "He came unto his own and his own received him not." The Jews were His own by the natural right of consanguinity. They were His own as selected by God from amid all other nations, the great conservatory of all the sacred oracles; but the humble babe of the manger did not fulfil their dreams of royalty, and they crucified their unacknowledged, uncrowned King and Lord.

We have not alone to deal with the first literal advent of Jesus the Christ, when his life was the inception of the song of angels, and the Magi forgot the sacredness of caste, which was princely in rank, and joined with humble yet devout shepherds in rendering homage to the young child. Their united worship was emblematic of the kingly yet divine glory hidden within the shrine, their gifts of the final unity of Jew and Gentile in his kingdom. We have now to look for a return of the Living Stone that was hurled from Mount Calvary down the deep, dark abyss of the hells of humanity, to be brought to light by the divine hand at the end of the age.

Under different figurative language, the Messiah has been portrayed to the world "Christ the root and offspring of David, the bright and morning Star." A Christ is also promised, who is called "the BRANCH." "Hear now, O Joshua the high priest, and thy fellows that sit before thee: for they are men to be wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." Again it reads, "Thus speaketh the Lord of hosts saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." This does not refer to Jesus the Christ; but as he, the divine Seed, was planted in the race for reproduction, in like manner as any other seed planted in its native soil, so does this divine Seed take root, and the root waxes old in the earth wherein it is planted, but a Branch shall grow out of the root. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and the fear of the Lord." This Branch belongs to the median line—the line of the Messiahs, the reëmbodied spirit of Deity.

The Lord Jesus through regeneration is now re-insanguinated in the Messiah of this age, and is the identical tried and precious stone; but now he appears as "the stone with seven eyes." The number seven in Scripture denotes perfection. He is the seventh and last Messiah of the great cycle, during which the fruitage of the Tree of Life is perfected. He infolds the lives of the six previous Messiahs; the seven eyes representing the seven Spirits of God. As the eye is the light of the body, so the Messiah is illumined with the Deific eye, rediscovering the truth as it was in Jesus, the fulness of the Godhead, and awakening to the consciousness of the unity of God and man. When Jesus came into the world, it was not because of any plan of God; he came as a product of the law of development, and was compelled to fulfil that law. The fall of man was effected by the coördinate law of retrogression. The Adamic man had reached the highest degree of human perfection;

and in the descent the higher spirit ceased to rule man: the natural animal spirit descended to sensual propagation, and the race gradually declined. The sons of God thus descended till they became sinful men, ruled solely by the spirit of the beast.

The same laws bring forth and, through the experiences of several embodiments, perfect the central man of the universe—the pivot of all human existence, the anointed cherub that vivifies humanity that it may rise into the God life. Although the laws of the universe inhere in Him, he is subject to these laws. As he ascends, so must he descend as the Savior into the hells; he is thus "made to be sin for us, who knew no sin." "Thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." When Jesus descended into the race, he became sin that through the blending of his divine life with human life, man might become the righteousness of God. It is thus that He bears his cross through the age.

When he comes again at the end of the age, it is in the reëmbodiment of that disciple to whom Jesus said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a Stone." Afterward, Jesus questioned this same disciple saying, "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The word Peter is from *petros*, a stone, while the word *petra* signifies a rock. Jesus said, "Upon this rock I will build my church." Jesus was called a rock; therefore, as he declared he would build his church upon Peter, it may be inferred that the *petros* would in due time become the *petra* (rock), "a name more consensaneous with a strong, durable foundation." Because Peter so sincerely confessed the Lord, he proclaimed his fitness for the great mission of the future. Jesus virtually said to him: "As thou hast confessed me, I too will confess thee. Thou art a genuine *Petros* of me, the divine *Petra*, and whosoever would become a stone in my temple must imitate thee in this thy sincere confession of me, the Living Stone. As I give unto thee the keys of the kingdom, I also give unto thee myself. Thou shalt possess me in the resurrection; thou shalt become the Christ of God—even now, thou art chosen as the Shepherd who must feed my sheep and lead them into green pastures beside the still waters." When Peter received the baptism of Jesus, he received the Messianic Spirit—the spirit of the Lord in the natural degree. The keys of the kingdom consist of the spirits of truth and good manifest in a knowledge of the law.

and a scientific application of that law to life, that this body may be saved from death. This science alone can open the sacred portal of life to the children of men.

In the resurrection, Peter comes as the central man, the great anthropostic Sun, the focalization of all the energies flowing from the circumference—humanity. He is also the circumferential man, into whom the Lord entered and now is in the discrete degree. "He infolds all words, for he contains the Word." "He infolds all names, for he is the Name." He is the anointed Christos, and is essentially the same Cherub who was in Eden, the Garden of God, and who was perfect in his ways till iniquity was found in him. In fulfilment of law, this necessitates the overcoming. It is written, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The promises to the overcomer are indeed wonderful in their magnificent variation, as they culminate in the highest place of honor, the central throne of Deity. Having received the whitestone,—the crystallized truth,

the stone that embodies all of the principles typified by the ten precious stones, the ten principles of life,—he receives the reward of the conqueror of the hells, the prize of perfection. In him are summed up the kingdom and power of the Messiah, the essence of the Godhead. Through his vivifying power humanity will be able to overcome, thus reaching the zenith of human aspiration in life immortal; and he who will lead on to certain victory over death and the grave, will sit down with the Father in the throne of eternal consciousness.

As Peter uttered a confession which embodied the foundation of truth, the divine nature and the true Messiahship of Jesus the Christ, so now, as Koreshans, do we confess his reincarnation, who now immanifests himself with the circle of time, mingling his history with our history, becoming a personal Divinity; for as Jesus implanted his natural life in Peter—the Petros, so now he comes forth as the "man of sin," the Overcomer, who receives the white stone wherein a new name is written—the name of the genuine *Petra*, the sure foundation stone of the church, the Living Stone, Cyrus, Shepherd and Stone of Israel.

Times of the World's Ignorance.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii: 30, 31.

OF WHOSE IGNORANCE was Paul speaking? He had reference to the Athenians, whose eagerness for knowledge led them to give the energies of their whole lives to learning new truths; the ruins of whose architecture and sculpture have furnished the models for succeeding ages and nations, and from whose fountains their poets and philosophers and masters of every department of polite literature have drawn their inspiration and most of their advanced ideas. If such a people as this could be in hurtful ignorance on the most important subjects, what must be the condition of the great mass of the heedless and unthinking?

What were the very important things of which these very intelligent people were ignorant? Surely no knowledge can be of more importance to one than that of his own origin and destiny, especially if by such knowledge he can compass the destiny he desires. "My people are gone into captivity, because they have no knowledge." Such was the gospel that the Apostle preached to these intelligent people, who, so far from neglecting these important themes, had thirty thousand regularly registered religions of their own, and were so careful of their observance that whosoever presumed to worship God in an unauthorized way, imperilled his life. He proclaimed to them Jesus as the Creator of heaven and earth and all that in them is, just as the seed is creator of everything of the crop. He in-

formed them that *then* was the time to receive that seed, "which is Christ," and that before his appearing God winked at the ignorance of men, because it was not possible for them to receive this God-seed until it came; but now that it was here, and available for human redemption, "He commanded all men to repent" and receive it, in the then present seed-sowing, that they might reap redemption—the resurrection of the dead, in the time of its harvest. He knew that "the redemption of their soul is precious, and it ceaseth forever" (Hebrew, for the age).

Christ, as the Holy Ghost, the divine Seed, if sowed in them at the time of this seed-sowing, which was in the beginning of the Christian age, and at no other time during that age, would result in the harvest in the end of the age, in Christ formed in them, "the hope of glory." Thus, having their origin in God, they would also have their destiny in him—that of actual sons of God. On the other hand, if they neglected this warning and, continuing in their former ignorance, did not accept the divine Seed—the Holy Ghost in the time of seed-sowing, when it was offered to them, they must, in the harvest—the judgment, in the end of that age, go away into everlasting (Greek, age-lasting) punishment, which consists in the great loss and deprivation of those who fail to become actual sons of God.

We are told that "seed-time and harvest shall never fail." This primarily refers to God's Seed, which is Christ. The time of seed-sowing succeeds the time of harvest. The dense ignorance of the professed wise ones of earth, with regard to the great questions which puzzled the Athenians, is now more than reproduced;

and there is pressing need of a Paul to thunder in their deaf ears the warning: "The times of this ignorance hath God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance to all men, in that he hath raised him from the dead." In the end of every age (dispensation) there is a judgment, in which "He will judge the world

in righteousness by a man"—"that man whom he hath ordained." That man will be the God-man, as Jesus was; Jesus come into the world again according to his promise. Ignorance that does not see him when He comes, and that attributes his knowledge and power to the workings of Satan—to Beelzebub, as the Jews did those of Jesus, is the ignorance of which Paul warns the world, and of which God commanded it to repent. Such is the ignorance of the doctors of the present day.

In the Editorial Perspective.

THE EDITOR.

MODERN REFORM MOVEMENTS are indicative of the fact that necessity for radical change in the conduct of human affairs is becoming generally recognized. The gigantic evils which exist; the numerous forms of oppression which prevail, and the alarming corruption which obtains throughout the world, are too palpable to be denied by the most sanguine and self-satisfied optimist. Nineteenth century civilization boasts of great progress, in which modern Christianity claims to be the principal factor; but critical analysis reveals the fact that if many great things have been achieved in modern times, there is also increased activity of all the agencies of evil. Indeed, the so called progress in the world of invention, in which marvels have been accomplished, has increased the burdens of the people, enslaved the masses, and made stupendous fortunes for the few. Labor-saving machinery, which was welcomed as a boon to millions of laborers, has but widened the breach between capital and labor; and that which under normal conditions would be a stupendous blessing, has proved to be an awful curse; for both laborer and machine have become tools in the hands of greed. The ascendancy of the trust; the corruptions of society and government; the perversions of commerce and industry; the increase of crime and insanity; the slavery of the masses; the multiplication of the forms of fallacy; the manifestation of the spirit of intolerance and inhumanity; the spread of discontent and disorder; the frequency of strikes and riots; the general decline in the scale of morals, and the prevalence of dishonesty and hypocrisy are conditions which obtain in modern Christian civilization, and more than offset any real advancement that has been made in the world during the past century. The prevailing conditions and inharmonious environments have not come of themselves; they could not exist but for the causes which inhere in the very heart and nature of man. The seat of present economic difficulties is in the perverted human will. The decline has been in the human world; depravity obtains in man, and genuine reform must begin in the human soul. The so called reform world is all at sea, helplessly drifting with neither compass nor pilot, endeavoring to quiet the restless waves in the midst of the storm, and to repair the old craft on which it sails. No patches will suffice; the change when it comes must be radical and complete. Revolution must obtain in *man* as well as in industry, commerce, and government. The world has waited for a remedy; modern science has discovered none; the clergymen are silent; the politicians ignore the paramount issues; and the people are ignorant of the cause and the cure. The world will continue to wait for redemption from present powers until the time of recognition of Koreshanity, which involves all the elements of genuine progress.

The East and the West Indies constitute the world's two great storm centers, in which originate sweeping hurricanes,

cyclones, and typhoons. These poles of the great storm axis are on opposite sides of the earth, 180° apart, and are in the equatorial regions; they are the pivots of the ocean's trade-winds—which are held by the astronomer to constitute a proof of the earth's rotation; but, contrary to the theory of the earth's rotation, which would necessitate a constant breeze from east to west on land and sea, the trade-winds blow throughout the year from northeast to southwest north of the equator, and from southeast to northwest below the equator—but only on seas, and not on the interior of continents. However, if the earth were traveling through space at the rate of 19 miles per second,—about 60 times faster than any point on the equator moves by reason of the earth's supposed rotation,—we should expect that the direction of the wind would always be exactly contrary to the direction of the earth's motion in space, and that the continual storm would be *nearly 700 times more violent* than any hurricane known to history! The trade-winds converge in the two Indies; and are induced by the simple revolution of the poles of heat and cold in the physical heavens near the upper stratum of our atmosphere—about 900 miles from the surface of the concavity over which the atmosphere circulates; hence, the storm centers. We notice in this connection that Columbus, in searching for the Garden of Eden, landed in the West Indies; while Magellan, within 20 years after the first voyage of Columbus, explored the islands of the East Indies and took possession of the Philippines. 400 years later, Spain relinquished possession of colonies in both hemispheres—in both Indies, through war with the American power. The western storm pole locates the vitellus of the great cosmogonic egg—the site of the future material city of the New Jerusalem, the Eden of the West. In the world of humanity, there are trade-winds which are factors in the great commerce of life; and they are about to produce the antithetical funnels for the downflow of the spirits of the resurrection of both the just and the unjust in the world of civilization; and we are nearing the great anthropostic storm center—the vortex of revolution.

The great moon hoax of modern astronomical history, which created a sensation in the scientific world some time ago, is entirely outdone by the astronomer's theory of the moon itself. The popular theory is a hoax—a joke from the humorous department of the universal mind, transposed to the realm of so called science; and it will yet be the object of the world's laughter when the trick of fallacy is exposed throughout the world. In the popular system, the moon is a lifeless body—a dead weight on earth's gravitation, performing no functions whatever in the universal economy; inert, yet it moves apparently in the same way that other heavenly bodies move, which are supposed to be alive. The lunar battery is burnt out, yet its forces continue to be generated; sensation is gone, but mo-

tion remains! The moon, of all bodies in the sky, is nearest the earth; and yet there are mysteries about its orbit that the astronomers acknowledge are not solved. The old idea that the moon revolves about the earth in a circle or even in an elliptical orbit, is now denied by the foremost astronomers of the world; it is supposed to simply accompany the earth about the sun. The conclusion would be logical, then, that the earth does not revolve about the sun, but simply accompanies it in its march through space! The moon in the Koreshan System and in the real universe, is absolutely necessary to the existence of the whole. The moon is the great womb of the universe, the physical shell, the reflection of which we see in the sky. The ancients understood the moon and its functions, and knew that it belonged to the great menstrual system of the physical cosmos. This accounts for the fact that in the Greek, *μήνη* is moon, and *μήνας* is mensis. Lunar time was kept by the ancients; and today, it is generally recognized that the meaning of the word moon is "that which measures time;" it is derived from the Sanscrit *mas*, moon—from *ma*, to measure.

For a long time the church has held the idea that the ascension of Jesus consisted in his going up in space, outward and onward, to a heaven beyond the stars. When that idea was conceived, the universe was smaller than it is now in the minds of men; the Copernican system had not come, and it was not considered difficult for a human being to speed upward a few millions of miles by means of a mysterious power. Now, according to the popular system, there are stars visible whose light has been millions of years in reaching the earth; so that if Jesus went up in such a universe as the modern scientist imposes on the people, and if he traveled at a velocity equal to that of light, he could not have yet reached his destination, and would not be able to return for millions of years! The idea of such a journey on the part of the Messiah is being abandoned by thousands of minds as impossible, but nevertheless it is still held in the church. But no less absurd is the belief in the possibility of man traveling to the planet Mars. It is reported that Herr Ganswindt, a German scientist, is preparing to go to Mars in a steel car to be shot from a gigantic cannon, and afterward guided and propelled through space by means of nitro-glycerine cartridges exploding on the rocket principle. Modern astronomy and theology have paved the way for the astonishing degree of credulity which prevails throughout the civilized world. The world is full of fallacious nonsense and non-science; and nothing pleases the newspaper man better than to publish a mass of absurdities under sensational headlines, concerning some alleged discovery or project of a scientific fraud!

History views the great past, and outlines the progress of humanity and the course of its events from the ancient horizon of the world to the ominous present. As we go back with the historian as far as he can lead us, and follow down the many lines of progress of many peoples, we pass through some calms of peace and many whirlpools of wars and national catastrophes, until we come to our own time, when we see the survival of much that is unfit to survive the powers which make destiny. The world has passed through long terms in the school of experience, and it has terrible lessons yet to learn ere the great universal olive-branches bear the fruits of peace. But every night must end, even though it is darkest before the dawn; and the long night of human ignorance must terminate, though it end in revolution. The turning is inevitable, because the Pivot upon which humanity revolves has appeared! It was after reciting the horrors of history that John Clarke Ridpath, the American historian,—in whose memory we may quote the closing words of his great work,—expressed a hope in which

there breathes a Koreshan spirit: "May the day soon dawn when every land, from Orient to Occident, from pole to pole, from mountain to shore, and from shore to the farthest island of the sounding sea, shall feel the glad sunshine of freedom in its breast; when people of all climes, arising at last from the heavy slumbers and barbarous dreams which have so long haunted the benighted minds of men, shall join in the glad acclaim to usher in the Golden Era of Humanity and the universal Monarchy of Man!"

In the prevailing Christian system, certain fallacious conceptions of Deity are taken as the basis of the clergyman's interpretations of the Bible. It is usually supposed that the serpent is always used to symbolize the devil; that the seed of the woman who should encounter the serpent was Jesus the Christ; and that the curse upon the serpent was in reality a promise—in that the seed of the woman was to bruise the serpent's head. We contend that Jesus was the serpent, the divine serpent—the Father's seed; and that the woman's seed perpetrated the climax of iniquity on the serpent's Head nineteen hundred years ago. Was not the Messiah bruised for our iniquities? Did He not say that if he as the serpent should be lifted up, he would draw all men unto himself? And was it not said that, "Cursed is every one that hangeth on the tree"? Our contention is verified by the fact that on the night of the betrayal, Jesus declared that the Scriptures were fulfilled in the cowardly work of Judas: "He that eateth bread with me *hath lifted his heel against me*"! Has any other event of sacred or profane history fulfilled the declaration that the woman's seed should bruise the serpent's head?

The declarations of the church in past centuries are now being set aside,—because the cry of creed revision is sounded. The church poses as being the guardian of the sacred oracles; but today the doctrines of the church differ as radically from the teachings of the mediæval church as the teachings of mediævalism differed from the doctrines of the Apostles. There has been a declension; and the religious chameleon has changed its colors to suit the shades of the secular grounds upon which it depends. If the church were teaching the truth today, the logical conclusion would be that the primitive church was steeped in fallacy; but if the divine Voice was heard in the early church, the conclusion is inevitable that the doctrines of the modern systems are a mass of absurdities. Nineteen hundred years ago the divine Spirit united minds and hearts in one system of thought and life. The worship of the God-man and the manifestation of love to the neighbor in communistic relations were the chief characteristics of the primitive body—in contrast with the modern theological vagaries and the false, competitive system endorsed and perpetuated by the millions who call themselves Christians!

The reform press is getting the idea that co-operation is taught in Nature; that cosmogony demonstrates the principles of organic unity, and that the principles of economy as expressed in the operations of the physical cosmos, may be applied in the world of human relations. THE FLAMING SWORD has taught the editors this lesson; and we would point out the fact that the Cellular Cosmogony of KORESH is the only cosmogony that can be taken as a basis or pattern of society and government. A little while ago the reform press was urging Koreshians to leave cosmogony out of the question; but we have proven the necessity of scientifically demonstrating one's sociological conclusions, and many are seeing the point. But fancy a reformer attempting to construct a social system after the order of the Copernican fallacy!

The astrologers are having a time over prophetic forecasts

of the coming presidential election in the United States. From the election horoscopes, we should judge that the predictions depend upon the politics of the prognosticators. For one, the position of the stars at the time of the Philadelphia convention makes the election of McKinley certain; while for another, the manner in which the heavenly bodies arranged themselves for the accommodation of the convention at Kansas City, there is no doubt about the election of Bryan. Either the stars are divided in their political sentiments, or the astrologers have lost the art of forecasting great events—most likely the latter!

Some Chicago church women have started a "chain of prayer" to prevent the re-election of President McKinley; the Almighty is requested to enter the field of politics and support some particular party running in opposition to the Administration's candidate. It is supposed that God has become careless and needs to be aroused to a sense of duty by a class of fanatics who do not know what His duty is. No doubt missing links will prevent the chain from connecting with the throne. The promoters of the scheme must have forgotten that the Almighty is an Imperialist!

Universal peace is now impossible; could it now be secured, it would be merely the harmony of hell and its evil forces. The world will learn war no more when oppression in all its forms is abolished and universal rights restored. The interests of competitive nations are in conflict, and peace cannot be restored by mere declaration, but through revolution of all human affairs. Ere peace comes, the world will pass through the greatest revolution of all history—and that revolution is at hand!

Dowie missionaries fell into the hands of the barbarians at Mansfield, O., and received a coat of tar and other indignities. The Constitution of the United States guarantees religious liberty, but the citizens do not; hence the mob. This is the land of liberty to do as the mob pleases; the rabble, with a silent

clergy and inactive police, is able to set aside the Constitution whenever convenient. The fruits of modern Christianity are surprising the world!

Tyranny does not consist in jurisdiction over people without the consent of the governed, but rather, in the spirit of oppression, no matter where it may obtain. A democratic form of government is despotic if money controls and a false system of industry and commerce prevails; but there is genuine liberty, freedom, and order in a system of imperialism, if it is founded upon the principles of universal economy.

"Liberty implies the repudiation of all masters," says one. Despots, certainly; but did it ever occur to the anarchist that the enforcement of the laws of order is absolutely essential to liberty? It occurs to us that the reconstruction of human society on the basis of liberty, demands a Master of the entire situation!

The modern astronomer adds mystery to facts when he endeavors to explain universal phenomena; it is the mission of the Koreshan Scientist to remove the veil of mystery that the universe may be seen as it is.

The desire of the labor-unions is to increase the wages of slavery; but the spirit of genuine liberty seeks to reduce them to the vanishing point.

The Christian smoker transforms his mouth into a pipe-organ, and burns incense to the devil.

Everything in modern times is being trusted—except God and humanity.

The trusts cover a multitude of sins and sinners.

The majority of election frauds are politicians.

The spirit of sacrifice altars humanity.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

The Koreshan Theory of Light.

EDITOR FLAMING SWORD:—In response to your invitation for comments upon CELLULAR COSMOGONY, I wish to say I think it is great, wonderful, and wholly convincing. Personally, I am particularly interested in the theories of light and sound, and have been writing a work on the correlation of sound and color vibration. It seems to me that I see in the Cellular Theory a possibility of scientifically proving my own beliefs, which are drawn more from analogy than anything else, and are entirely at variance with the usually accepted theories and ideas.

The usually accepted velocity of light, first determined by Von Roemer, is based upon the observation of Jupiter's moons, and the supposition that the earth is at one time 192,000 miles nearer this planet at one point in the ecliptic than it is six months later; the passage of light varying 16 minutes over this distance, gives the velocity of light at 192,500 miles per second! Of course, the new discovery knocks this and similar scientific (?) guesses topsy-turvy. Can you furnish me any data whereby I can figure out the true velocity of light and estimate the rapidity of color vibration? Or do you not recognize the undulatory theory of light and sound?—D. D. B. Wyoming, O.

The theories regarding the character

and velocity of light and other "energies," are founded entirely upon false principles. Light, heat, electricity, magnetism, etc., generally denominated energies, are not mere modes of motion, acting on luminous or attenuated ether. The CELLULAR COSMOGONY presents the form of the physical universe having a center and circumference, the center being about 4,000 miles from the inner surface of the concave sphere or shell. At the two terminal poles of this sphere, namely, at the center and the circumference, there are complete processes of combustion, where matter is converted to pure physical spirit—light, heat, electricity, and magnetism. From the circumference, the spirit generated is conveyed to the nucleus or center of the sphere; from the center, the spirit generated is radiated to the circumference. This physical spirit—which before being rendered to spirit was matter—is substantial. It is not a mode of motion, but spirit in motion, and constitutes the luminous

ether of the physicist; it pervades the entire space occupied by the sphere itself. Energy is a quality of this physical spirit. Energy is the tension or intensity of this spirit, while force is its power, dependent upon volume and tension. All of the qualities of physical spirit have four modes of motion; these are radiatory, rotary, coruscatory, and spiral.

We deny the undulatory theory of light and sound, as meeting the questions of phenomena. Measure off a mile, and arrange two signal stations—one at each terminus, where two persons are stationed with different colored lights and chronographs. Let them flash the colors and record the time at each end of the mile. The time elapsing in the passage of the light for one mile can easily be determined. The velocity is not very astonishing. We made some experiments some years ago, and found that we could easily determine the difference in velocities of the colors, but that rates of velocity were nothing as claimed by authorities. We made no record at the time, because we were conducting experiments for altogether another purpose than to determine velocities, etc.

The Decline of the Ideal.

Alarming Degradation of the Modern World
Through the Various Forms of
Sensualism.

JOHN MORRISSEY.

A real danger threatens the world; it invades the church, permeates the state, and has fastened itself upon the vidual. It is a leprosy, consuming the life of religion; a cancer stretching its roots and tendrils around the vitals of liberty; a paralysis that touches the soul. We speak of materialism in its broadest sense—that materialism which crushes the ideal; turns the index finger downward, and sneers at the higher manifestations of thought, by the leverage of which the world is elevated; it is that malignant influence that destroys the spirit in its ignorance of the natural.

In the church, it magnifies the import of forms and rites, while the widow starves and the orphans cry for food and raiment. Charity is at a discount, and the faith which is so loudly proclaimed by the lips, finds no responsive echo in the deep recesses of the soul. The truth is—and to this fact all history bears testimony—that when the ideal departs, the glory of life disappears. This is true of nations, of religions, of individuals. So long as the Roman mind had an ideal, the Roman empire grew in majesty and greatness, until the invincible mistress of the world turned her eye downward, and losing sight of her ideal, from whose inspiration she had grown great, gave herself up to the material, preferring to wallow in sensuality and gluttony to treading the heights where glory dwelt and progress pointed; then Rome fell, never to rise again!

The religious belief which in its infancy sank so deeply into the heart of Israel that its thousands of people were held together as one family, and which for centuries drove back the invading foe, at last lost the spirit which made it so potent, and when the great Nazarene entered Jerusalem He found a religion essentially formal and material—a body without a soul. The ideal had vanished, and in bitterness of heart we hear Him exclaim: "Woe unto you, scribes and Pharisees, hypocrites; for ye devour widow's houses, and for a pretense make long prayers. * * Ye are like unto whited sepulchres which indeed appear beautiful without, but are within full of dead men's bones." Such are the votaries of religion in whom the spirit dies; they cling to the shell, but heed not the flight of the bird!

What was true nineteen hundred years ago, is growing more painfully palpable today; the ideal is vanishing. The race for gold, the growth of wealth, the advent of ease and luxury—are turning the minds of thousands from the lofty ideals, beautiful and true, to the base region of appetite, passion, and sensuality. It is a frightful thing for the coronal region of the human brain to become subject to the

basilar; then the good in man is silenced, the beast controls his being, and all succumbs to the spirit of sensuality. Probably none ever depicted the struggle between the ideal and the sensual in man so strikingly as Victor Hugo, in the following remarkable language, which, though often more forcible than elegant, is pregnant with timely truths:

"The belly is to humanity a formidable weight; it breaks at every moment the equilibrium between the soul and the body. It fills history; it is responsible for nearly all crimes; it is the matrix of all vices. It is the belly that by voluptuousness makes the sultan, and by drunkenness the czar; this it is that shows Tarquin the bed of Lucrece. It is the belly which counsels the ruined libertine, Caesar, the passage of the Rubicon. To pass the Rubicon, how well that pays your debts! To pass the Rubicon, how readily that throws women into your arms! What good dinners afterwards! The appetite debauches the intellect. Voluptuousness replaces will. At starting, as is always the case, there is some nobleness; this is the stage of the revel.

"There is a distinction between being fuddled and being dead drunk. Then the revel degenerates into guzzling. Man becomes a barrel; thought is drowned in an inner deluge of cloudy notions; conscience submerged cannot warn the drunken soul. Brutalization is consummated; it is not even any longer cynical, it is empty and sottish. Diogenes disappears; there remains but the barrel.

"Beginning with Alcibiades, we end with Trimalchio, and the thing is complete; nothing is left, neither dignity, nor shame, nor honor, nor virtue, nor wit—crude animal gratification, thorough impurity. Thought is dissolved in satiety; carnal gorging absorbs everything; nothing survives of the grand sovereign creature inhabited by the soul; the belly (pass the expression) eats the man. Such is the final state of all societies where the ideal is eclipsed.

"This passes for prosperity, and gets the name of growth. Sometimes even philosophers heedlessly further this degradation by inverting in their doctrines the materialism which is in men's conscience. The sinking of the man to the level of the beast is a great calamity. Its first fruit is the turpitude visible at the summit of all professions; the venal judge, the simoniacal priest, the hireling soldier."

* * *

Merciless Commercialism.

The Aggression of Capitalism Upon the Rights
of the Masses; the Barbarities of
Christendom.

In reading the history of the war in China, I have been made to wonder if the civilized nations, so called, are much better morally than the Chinese. When the allied armies entered Peking, the Russian soldiery murdered women and children, and without mercy drove old and helpless men, women, and children into the river and drowned them. It is stated that the Russian soldiers impaled little children upon their bayonets and walked about the streets with them. The city of Peking has been turned over to the allied armies to burn, murder, pillage, with as little respect for the lives and rights of the Chinese as if the soldiery were made up of savages from Central Africa.

The work of the allied armies in China

is a disgrace to civilization and the nations participating in the subjugation of the Empire. It is demonstrated that the allied armies are as savage as the Chinese who killed and mutilated the bodies of a few missionaries, and their work deserves the execration of the whole civilized world. The allied armies seem to know no law but "lex talionis." Their policy of pillage and murder indicates that the doctrine of the great Teacher has had but little influence upon the so called Christian nations.

But commercialism knows no law but the law of greed and plunder. Capitalism in its struggle for commercial supremacy is as merciless as the savage races. It is markets and profit that the commercialist wants, and human life and human rights are always lost sight of in the struggle of commercial supremacy. New markets must be found, and new countries for the investment of surplus capital wrung from the industrial slaves of the Christian nations. The doctrine that you should "love your neighbor as yourself," and "as ye would that others should do unto you, do you even so unto them," becomes obsolete under commercialism. The banner of human love and justice must trail in the dust, and humanity must be trodden down in the interest of profit. This is a harsh and merciless age, but many are waking up to its brutality and the aggressions of capitalism upon the rights of the masses.—*Farmers' Review*, Bonham, Tex.

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The World's News.

Sept. 19.—Germany demands execution of leaders in Chinese revolt before peace plans can succeed; asks the powers to aid.—Outpost of French army in Sahara desert loses 20 in combat with the Berbers.—British coal miners encourage Pennsylvania strikers.—Battle reported in progress on Transvaal frontier.—Pennsylvania miners and operators urged to arbitrate.—Sept. 20.—Powers unable to settle the Chinese problem; at outs among themselves; news from Peking conflicting.—Chinese rebels reported massing for revolt in Western China.—Majority of delegates to Cuban convention favors independence.—Bank failures in Brazil; business paralyzed; commercial union appeals to government to save its commerce from ruin.—Big steamer carrying \$1,500,000 and 150 passengers, wrecked on Alaskan coast.—Sept. 21.—Engagement between allied forces and Boxers at Peitung, China; captured forts, but with considerable loss.—U. S. Government decides to establish naval base at Subig Bay, Philippines.—Martial law discontinued at Galveston.—New York telephone and telegraph companies form a \$500,000,000 trust.—Chinese leaders urge China to war against the powers.—Sept. 22.—Sheriff and deputies fire on riotous strikers at Shenandoah, Pa.; dozen men wounded; Gov. Stone sends troops to riot

scenes; trouble threatening; strikers desperate and determined.—Big flood at Calcutta, India; hundreds reported drowned.—McKinley favors a commission to negotiate peace with China.—Cloudburst in Texas, followed by damaging floods.—Sept. 23.—3,000 miners' children on a parade at Scranton, Pa.—Elevator in Fisher building, Chicago, falls and injures 8.—News-papers say that Salisbury will resign soon.—2,000 troops on guard at Shenandoah, Pa., coal mines.—Chicago noise drives a woman crazy.—Gen. Fitzhugh Lee declares that Cuba cannot stand alone.—More U. S. war-ships go to China.—Paris police say they have discovered an anarchist plot for wholesale assassination of the world's rulers.—Sept. 24.—Two Dowie missionaries mobbed at Mansfield, O., and treated to a coat of tar; Dowie representatives appeal to Gov. Nash without avail.—Allied powers admit failure to make peace with China; captured the capital, but gain nothing; massacres said to continue in other cities.—McKinley maintains position independent of powers in relation to Chinese affairs; may negotiate direct.—Gen. Marshal Campos dies at his home at Zarauz, Spain.—Cincinnati steel mills, employing 60,000 men, resume operations.—Heavy rain-storms in Texas continue; Colorado river overflows, and many towns in danger.—Sept. 25.—San Saba, Texas, reported wiped out by flood; all rivers out of bank and threaten damage.—China favors America's peace terms; American troops ordered to withdraw from Peking and go to the Philippines.—Colombian insurgents plan another revolution.—British forces reach Transvaal-Portuguese frontier; war with Boers said to be ended; 2,500 Boers give up arms to Portuguese officers.—142,000 miners in all, now out in Pennsylvania anthracite district.—Several steel and iron mills in Pittsburg resume operations; 20,000 men return to work.—Boxers reported preparing for another attack on foreigners in Peking.

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The Flaming Sword's Exchanges.

The Saturday Evening Post.—Issue of Sept. 29 is a special double number, with colored covers. Gilbert Parker's new serial, The Lane that had no Turning, begins. A brilliant article by Senator Beveridge appears, and Major Pond contributes reminiscences of Mark Twain; then there are the installments of Mooswa of the Boundaries, The Eagle's Heart, and Hamlin Garland's novel of the far West. Besides the usual editorial departments, there are new stories and anecdotes, and latest gossip about books and literary people, and short articles and sketches, 5 cents per copy. At all news-stands.

Leslie's Weekly.—This popular and enterprising weekly published last week a special number devoted to the Texas hurricane, full of sketches and photographs by its own special artists; about 30

large size photographs of wrecked buildings and ships are contained in the number. An interesting feature of this number is the comparative area of the United States and Europe. Interesting articles are: China's Collapse at Tientsin; Why America should be Great; besides the usual departments.

Frank Leslie's Popular Monthly.—The October number is just at hand. The cover suggests autumn, and the contents are full of interest. The Reproach of Russia, by H. M. Eaton, reviews some of Russia's cruelties in Siberian exiles. The Home of Jeanne d'Arc is a bit of French history; and China, a survival of the Unfittest, is a vigorous article on Chinese affairs by a Chinaman who withholds his name. A number of excellent short stories appear: The End of the Battle; Panther in the Pulpit; Granny; A Spoke in the Wheel, and others. 10 cents per copy. 141 Fifth ave., New York City.

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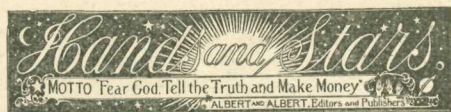
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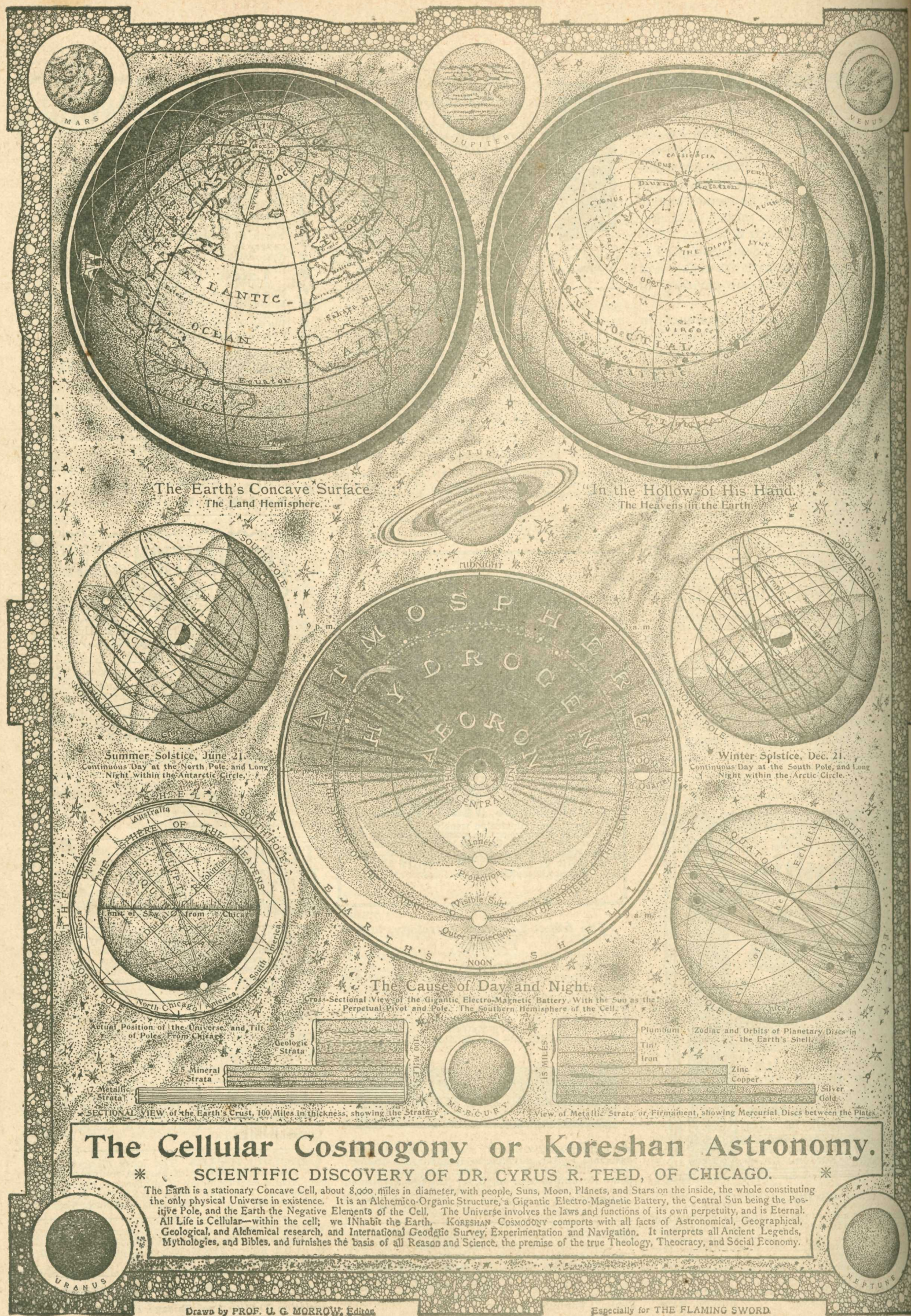
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